

the absence of coercive power. The condition of man in this life, he reminds us, will never be without inconveniences. Bad rulers are preferable to anarchy, and bad laws are better than none. In his longing for a quiet life and his hatred of revolution Hobbes stands for peace at any price. There are, moreover, three alleviations of the subject's lot. In the first place he is at liberty to do whatever is not forbidden by the sovereign. Secondly, he may think as he likes so long as he outwardly conforms. Thirdly, the obligation to the sovereign only lasts as long as the power of the latter to protect him, since the sole object of obedience is protection. Sovereignty is the soul of the commonwealth, and those who make it intend it to be immortal. Yet it may be ended by abdication or murder, by foreign war or domestic discord. "Through the ignorance and passions of men it hath in it many seeds of a natural mortality. ... Nothing can be immortal which mortals make." He had lived long enough to see many rulers and systeftis come and go.

Part HI of the massive volume of seven hundred pages is entitled "Of a Christian Commonwealth," Part IV "Of the Kingdom of Darkness." Together they form half the book, and the amplitude of treatment reflects* the author's ever-increasing detestation of sacerdotalism. Though he professed to be an orthodox Christian, he was entirely destitute of religious sentiment. Several modern writers indeed believe that he was merely a conforming sceptic. Religion, he declares in his lapidary way, is not philosophy but law. It has a lowly origin, for it is the child of fear—the fear of invisible things and invisible powers, of darkness and ghosts. The superstitions of the timid are cunningly exploited by the priests for the maintenance and increase of their power. Thus arise clerical

claims which
compete with the prestige and challenge the
authority of the
state. Such claims fill the greatest of Erasrians
with anger
and contempt. He will suffer no rival near the
throne. The
sovereign must defend himself and his subjects
lest a struggle
arise in every man's breast between the
Christian and the
citizen. No man can serve two masters.

Biblical texts in abundance are employed to
buttress the
arguments from reason and experience. Some of
them Hobbes
interprets in his own way, for they are the
outworks of the
enemy from which they impugn the civil power.
He rebuts
Ballarmine's claims on behalf of the Papacy, and
confines
ecclesiastical authority within the narrowest
limits. The